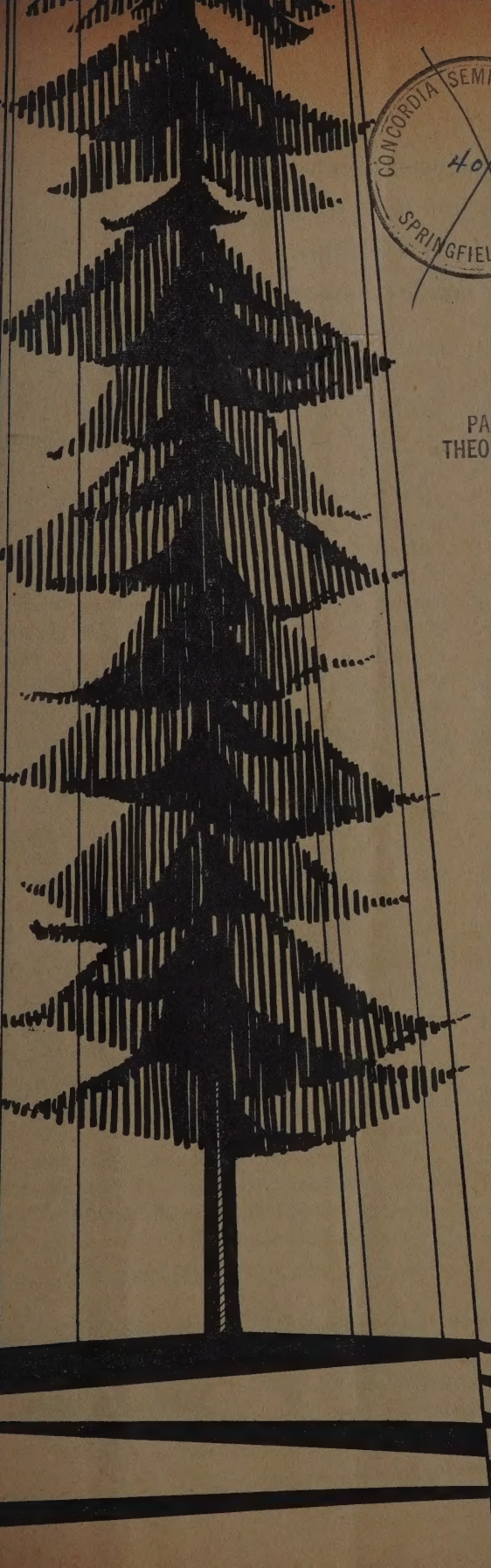

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LUTHERAN HERALD

MAY 22 1956

He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.

—Psalm 1:3

THE Christian life is a creative life. As we live in faith in Christ and experience the fresh vitality of His love, we come to know for ourselves that this is true. We are as the tree which finds its nourishment in the earth and matures in the freedom of the open sky patterned by its branches. We are fed on the solid truth of the Word of God. We are given freedom to grow in the forgiveness of Christ. In this we bear the fruit of the Christian life—a creative life.

ABOUT THE COVER
by
Fred Peterson

This is a brief statement of the meaning of the symbol that is presented on the cover of this issue of LUTHERAN HERALD. As a symbol it does not attempt to make a tree look exactly like a tree or the water look exactly like water. As a symbol it is not primarily interested in a photographic likeness but rather in the idea or message it wishes to convey to you. It is the function of the symbol to bring your mind to focus and meditate upon its message, and by acting as "a trap for meditation" you beyond itself to the many associated ideas th can bring to mind. It is a way of saying something w leads you to a way of thinking.

Throughout the pages of the Scriptures we find n symbols or visual analogies presented to us in w that stir the imagination so that we can actually the message we read. In fact, if we sometimes fail to our imaginations to visualize the message, we lose s of the force and vitality of the Word. The propl the psalmist, the parables of our Lord, and the epi of Paul are all sources of living word-pictures that sent to us the revelation of the living God. If practice reading and begin to appreciate our langu of Christian symbolism we will find an exciting h tage that has been somewhat neglected in our pre time.

The cover design is a visual representation of on these word-pictures as it is found in the First Psa

FOR the next few pages we want you to feel the pulse of Luther Theological Seminary. Seminarians, like their fellow Christians, are concerned with maintaining a living fellowship with their Savior. This relationship is well expressed in the First Psalm, and has been symbolically interpreted on the cover by Middler *Fred Peterson.*

ABOUT THIS ISSUE
by
Don Baron and
Lowell Anderson

Jim Wylie, a Junior, will give you "the inside story" of physical and spiritual "becoming" at the seminary. Another "inside story" is that which takes place within the heart of a man who senses the call to prepare for ministry. This will be described for you by *Jack Landr* who is a second-year student.

The thought-provoking article by *Dr. Iver Ivers* professor of Church History, will demonstrate the h level of scholarship and the warm evangelical spirit our faculty.

Sid Knutson, who is completing his first year Luther Seminary, is responsible for the photograp

Our hope is that this Seminary Issue will help y to know more intimately those of us whom God called to be "your servants for Jesus' sake."

LUTHERAN HERALD — O. G. Malmin, *Editor*
CARMEN MITCHELL, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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Seminary Issue

peration Becoming

Jim Wylie

bably you won't believe it. I can't say that I blame either, for it does seem to have just a whiff of hood about it. Anyway the story is abroad at the inary that Martin was here. As told to me. . . .

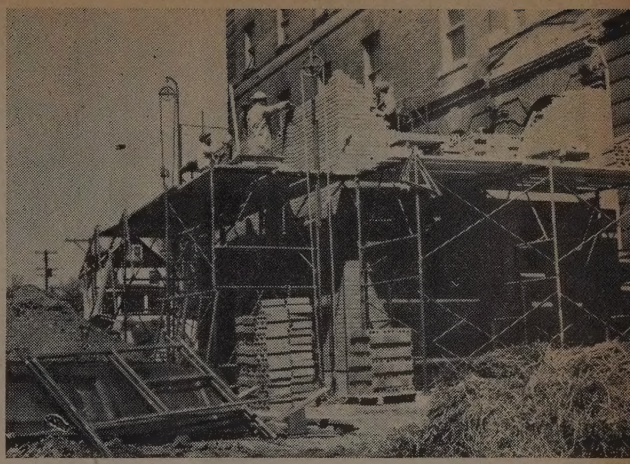
'e were out in the hall up on third the other day noticed an elderly, somewhat portly gentleman king in the other direction. He had on a long black and seemed to be scrutinizing everything very fully. We got up the courage to hail him to find just what he was doing. Imagine our surprise to , as the gentleman turned to face us, that it was Luther himself—and looking just as he had in the her film too!

urther questioning revealed that all the talk about Seminary Development had brought him on the e—obvious complications notwithstanding—to check on just what was happening. He had come to see himself.

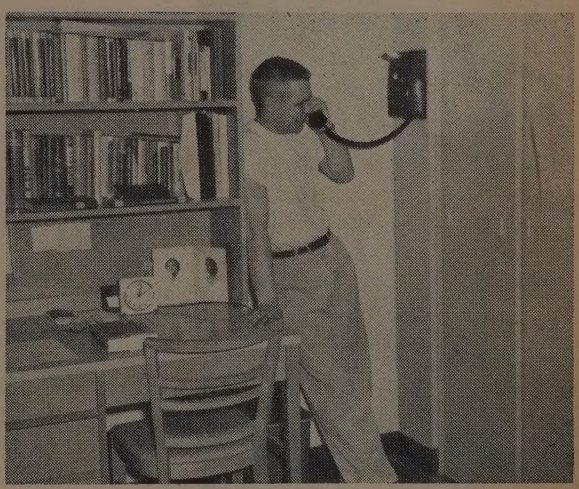
careful look at his person revealed that he had into some difficulty since entering the dormitory lding. There was a large tear in his robe, probably sed by a protruding nail from a carpenter's scaffold-, his frequent sneezing bore witness to the fact that dirt and plaster dust did not agree with his respira- system, and the scuffed condition of his sandals in- ated that he had stumbled over a plank or two in nding his way around the building. Further interro- ion revealed that he had already experienced some- ng of the atomic age at Luther Seminary, for low- nging wires had knocked off his skull-cap, he had n ducking under pipes, stumbling over bricks, all the tune of pounding hammers, buzzing drills, weld- flashes, and the customary shouts and language essary to make the picture complete.

Nevertheless, with a nod of gracious approval he ntioned how impressive it was to see how the build- was taking on a new, somewhat youthful character. his school is in quite a state," he remarked. "It's all a state of becoming! Right now it is neither the old titution it once was, nor the institution it will some y be." This was no news to some of us, to whom the

(Continued on page 542)



Above: The west stairwell goes up. Below: Rooms refinished, refurnished.



Below: The main entrance takes shape.

Lutheran Herald

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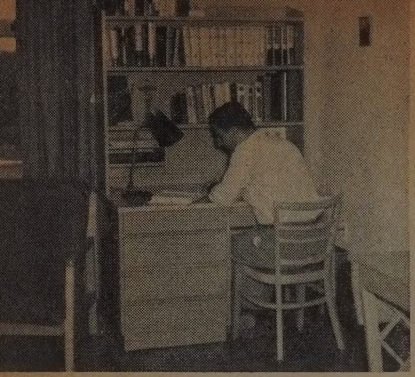
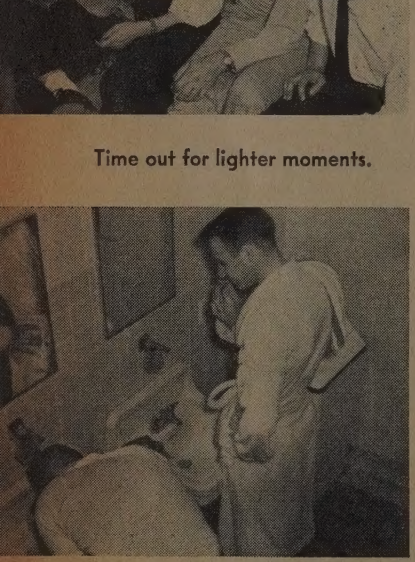
Minneapolis, Minn., May 22, 1956

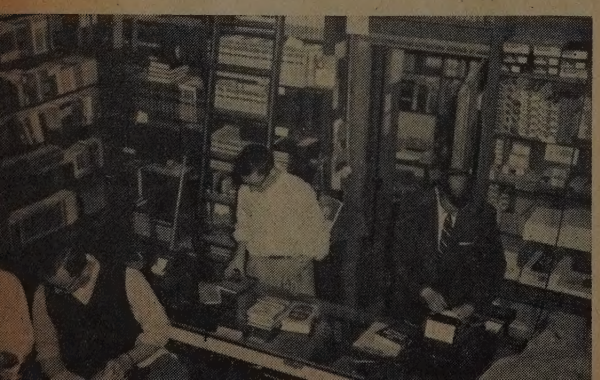


"New look" in the rooms.

Time out for lighter moments.



Above: Reveille. Below: Browsing in the bookstore.



Did God Want Me to Come

Jack Lan

You must be joking! You can't really mean that YOU plan to enter seminary? Why, you're not the type at all—you won't fit in, and won't enjoy it for five minutes!"

That is what my friends said when I first announced my plans to e Luther Theological Seminary. And I must admit that at the time I k so little about the "sem" that I thought they might be right. I had g through a probing struggle within myself to finally decide on the semi in the first place, and I had no idea of what to expect upon arrival.

I felt that I would be starting out with two strikes against me in t (1) I had not attended a church college, nor taken any of the neces courses for seminary preparation; (2) I was not a "P.K." (Preacher's K and the life I led had been anything but sheltered. Also, I did not kn a single one of the fellows who would be my new classmates, nor any the seminary faculty, so I thought I'd receive a very cold reception.

I couldn't have been more mistaken!

Within a few days after I arrived at Luther Seminary I met young m from every educational and vocational background, from all age lev and from all parts of the country. I found the big city boy from New Yo the drawling Texan in his levis, the rough-handed Iowa farmer, and sun-tanned Californian. And all of them with a warm hand of Christ fellowship extended to me!

I quickly discovered that there is no such thing as the "minister typ but that seminary students, being only people, are as varied in their make as people anywhere. They come from the biggest cities and the small farms, with a warm sparkle in their eyes and ready humor on their li Their only common characteristic is the conviction that they have b led to the seminary by God in order that they may better serve Him.

But what of the seminary itself? Its faculty? Well, I found them to different from any group of men I had ever met. Each is a distinct p sonality, unique unto himself. Each is conscious of and dedicated to well-being of the seminary and its students. Accordingly, they are fa with some real problems, one of which is that the very *success* of seminary in its tremendously increased enrollment in recent years, is a its *downfall,* in that the large classes may weigh heavily against formation of a truly intimate student-faculty relationship. There is a gr danger of the seminary becoming, as one student put it, "a community strangers." Each faculty member is aware of this possibility, and attem are made to check it by having "open house" in faculty homes. These worth-while occasions, and could even be further veloped by such a feature as a late afternoon wee coffee hour, at which students could share ideas w professors in an out-of-the-classroom atmosphere.

A significant seminary characteristic is evident the realm of *ideas.* In a truly *thinking society* anywh differences of opinion are bound to come up, and t seminary is no exception. Many of these are just v honest, divergent views, without either being any m "right" than the other. As such the other fellow's professor's) view must be recognized with Christi

(Continued on page 5

Neither Class Nor Caste

Dr. Iver Iversen

THE PRIESTHOOD OF BELIEVERS AND THE OFFICE OF THE MINISTRY

st, our great High Priest has, according to Hebrews pened a way for the believer into the heavenly tuary, into the very presence of God, and we are fore admonished to "draw near with a true heart a full assurance of faith." That is, we are to exer- the privileges of the priesthood Christ has secured us. In the ancient Jewish temple, as well as in hen temples, only the consecrated priesthood could the sanctuary where the divinity was present. The r worshippers always stood outside. The privilege he priesthood was to draw near to God, but Christ made all believers priests and kings before God. His name we may always draw near to God without earthly intermediary.

t the spiritual priesthood of believers has not only leges; it also has, according to Luther, responsibil- As a priest, the believer not only draws near to on behalf of himself and others; he also represents st to others. His most fundamental duty is to g the Gospel to fellow men.

here is no class or caste in the Christian Church. re are none who by virtue of their position or conse- on have powers not possessed by other believers. re is no priesthood above the universal priesthood of vers, no class of men on whom the ordinary Chris- s are dependent for their salvation. All have equal ss to God and to the power of His Spirit. All can k the Word of God with the same divine authority. ase of need, any Christian can even administer the aments with the same effect as when they are ad- istered by an ordained man.

hese priests are the members of the body of Christ, together they constitute that body. The body of ist is the true Church; but the true Church exists lly only in the congregation. Within the congrega- the duty of "publicly" preaching the Word of God administering the Sacraments rests on the body as hole. Since all cannot do it, and since no one must p the power that belongs to the congregation as a le, therefore the congregation calls one or more able persons to perform the work.

he congregations, according to the Confessions, have power to call as many as they need in order to do work properly. It is the call, not ordination, which, rding to Lutheran teachings, commits the "minis- to individuals. Ordination is a public recognition what already has taken place, namely the committal he ministry. It is also a solemn introduction to the pel ministry. Among Lutherans it is not, as with Catholics, regarded as a Sacrament conferring super- ural power and authority.

According to the Lutheran Confessions, a pastor is not called to be the ruler of the congregation. On the contrary, he is called to be its servant by performing a specific function on behalf of the congregation. That is shown by the fact that the title most frequently used in the confessions to designate the pastor is "minister"—Latin for "servant." He is called servant of the congregation *(minister ecclesiae)*.

But the fact that a specific function is entrusted by the congregation to an individual or individuals does not cancel out the priesthood of believers. That is a God-given privilege and task which a person performs as an individual, while the ministry is a function of the congregation. The laity cannot disengage itself of their privileges and duties as priests to bring the Gospel to others in a personal way. The duties involved in the priesthood cannot be transferred to others, not even to a clergyman. I cannot engage a substitute. My personal responsibility cannot be made the corporate responsibility of the Church. The chief weakness of our own Church, as well as of most other American Churches, is a spiritually inactive laity content to "pray and pay"; and too many pastors love to have it so.

The priesthood of believers is closely connected with the doctrine of the spiritual gifts. According to Romans 12, I Cor. 12 and 14, and Eph. 4, the Holy Spirit not only leads to repentance, creates faith, regenerates, and sanctifies. He also confers a variety of spiritual gifts or capacities for service on the believers. He not only makes Christians good, but He makes them good for something. Christians should be active in their religion. An active Christianity is a healthy religion. Passive Christians sicken and die. There is a large variety of these gifts, all representing essential functions of the body of Christ. The chief among these gifts is prophesying, which, according to Paul, all Christians should desire. The stress here is not on foretelling. According to I Cor. 14:24-25, prophesying seems to mean chiefly the ability to speak the Word as God's Word in such a manner that sinners are convicted.

It is the variety of these gifts which makes the living Church a body. For an organism involves a large variety of functions. These gifts have the habit of appearing where they are made use of. Where they are neglected, the body of Christ becomes paralyzed. A congregation which ignores these gifts may be a parish, but it is not a body, least of all the body of Christ. It may be some pastor's "field," but it is not a living organism.

Operation Becoming

(Continued from page 539)

duration of time necessary to remodel the dorm had portrayed how everlasting the process of becoming really is. "Rooms are refinished, repainted, and refurnished," he continued, "and there are telephone connections with a central switchboard which serves the entire seminary. New outdoor lights gild the present campus by night," Luther added, "and the purchase of Breck School provides a sound basis for an elastic future."

Your seminary is in a state of "becoming," as Dr. Luther said. It is becoming a place better able to supply your Church with the increased number of pastors and theologically trained servants that she demands for other fields.

In his initial address of the current school year, President Rogness portrayed this transition and process of "becoming" in seminarians as taking place in five areas.

First, a man at the seminary is in the process of becoming a student. This is not to say that after he spends three or four years studying, his student days will be over. Not at all. He must become a student for the rest of his life; these seminary years are only the beginning.

Secondly, a man at the seminary is becoming a preacher. The term preacher makes people think of various things. To some it means an "old wind bag" whom they accuse of putting people to sleep on Sunday. Or he can be viewed as a strange fellow (with halo) who, if he ever removed his black coat, would no doubt reveal a pair of smooth, shiny wings. Not so! To p preacher so is to misunderstand the word "preach A preacher is one who proclaims the Gospel. He has job of communicating this Gospel to you with fer imagination, and conviction.

Thirdly, a man at the seminary is becoming a pa That is, he is to be a sub-shepherd under the G Shepherd. He must tend their tears, join their joys, nourish their souls.

He is, in the fourth place, becoming a churchman man who stands firmly on the foundation which been laid for him, and accepts the call to serve comes from you who make up the Church of J Christ.

Fifthly, there is the process of simply becomin man. He is not called to become a "peculiar duck" gives up laughing, crying, fishing, close friends, manual labor because he went to the "sem." H called to be like other men—a man, like all other n In most cases this is a fairly natural process; but p ably we could say that for him it is not just eno for him to become a man. The important thing that others see and accept him as a man as well student, preacher, pastor, and churchman.

You see, this type of "becoming" is with, through, over the plaster-dust and dollar-sign "becoming." both aspects of this "becoming" process that we h been talking about go together. It is clear that we all in this operation together. Let's call it "Opera Becoming." It is becoming to you, to your Church your seminarians, but most of all it is becoming to cause of our Cross!

Did God Want Me to Come?

(Continued from page 540)

love and understanding, but *it need not be accepted unless personal honesty before God permits!* On the other hand, disagreements may well result from misunderstandings, possibly of definitions or of presuppositions. And here again the answer seems to be smaller classes taught by an enlarged faculty. The recent purchase of near-by Breck School will, in time, work towards that solution.

I discovered that one of the biggest needs for most seminarians is to be allowed opportunity for *expression* —to put into their own words the teachings learned in class. The sem newspaper serves this purpose, but it is published too infrequently. Time prohibits more than one class sermon per student a year, and steady outside preaching is often impractical. As one solution I would like to see the sem radio station utilized for daily broadcasts (perhaps both morning and evening) by students.

One of the most meaningful teachings I have lear at the seminary concerns this experience we label " Call" into the Holy Ministry. Of what does the actually consist? Does it mean having a lightning- "conversion" before one dare enter the seminary? M of my good Christian friends maintain such convictio and I certainly respect them. But at the seminary come to see that the "call" God *first* gives us is the to be Christians—to be His elect, His followers, Church. God has then deemed it necessary to have witness felt in all walks of life. Hence, *all Christians called,* and each is under the compulsion to work this call as he is himself responsible before God. some may be called to be farmers, some salesmen, oth doctors or bricklayers, and each is to bear witness his own life that he is first of all a servant of God!

It is a soul-searching process, and it may be a v painful one, for each of us to personally learn God's v for our lives. A man may be successfully engaged one occupation, but may then come to feel that it God's will that he serve in another field, even thou

eels wholly inadequate for the task. In my second- class at the seminary right now is the 45-year-old r of two children who left an established real e business because he felt God's hand. Another is a repairman who still operates his own shop six s daily after seminary classes to support a wife and children. A third is a Marine Corps captain, an anding college athlete possessing an M.A., who professional graduate school to enter the seminary. then, just what is Luther Theological Seminary? is a melting pot of students—short and tall, young old, single and married, from every background and ronment—and all very human.

is a dedicated body of instructors, also human, differing in many ways, representing various views, but each working toward a common end.

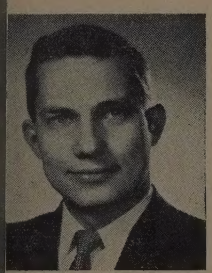
Together, this combination of students and faculty produces the product of Luther Seminary: missionaries, chaplains, parish pastors, and church leaders, all determined to be of service to their Lord wherever needed.

Well, that's about it. That's my story, except for one parting thought: To anyone else who may consider himself as "unfit" for the seminary as I was thought to be, I can sincerely say that I have profited more deeply from my two years at Luther Seminary, and enjoyed them more thoroughly than any other similar period of time in my life. Under God, I pray that many of you will join me in sharing my experiences here.

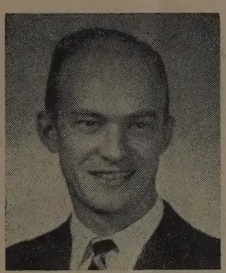
Graduates of the Seminaries of The ELC

May 1956

St. Paul, Minn.



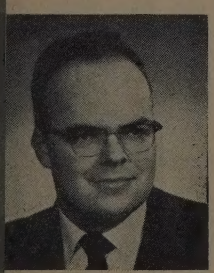
Charles Akre
Kenyon, Minn.
North Waseca Lutheran Church, Waseca, Minn.



Albert B. Anderson
Valley City, N. Dak.
To teach at Augsburg College, Minneapolis

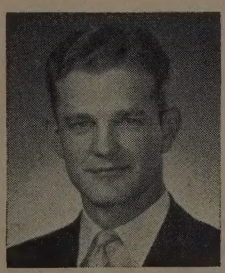
Orwoll O. Anderson
Mankato, Minn.
To Chaplaincy, Red Wing State Training School, Red Wing, Minn.

Vern P. Asleson
Ulen, Minn.
To Further Study



Myrwood A. Bagne
Waseca, Minn.
To Frost, Minn.—United and Blue Earth Congregations

Harold O. Bailey
Sioux Falls, S. Dak.
To Harrisburg, S. Dak.—Springdale-Beaver Congregations



Norman B. Bergeson
Chicago, Ill.
To Heron Lake and Delafield, Minn. Ev. Luth. Churches

John R. Bjorge
Windom, Minn.
To Cyrus and Nora Parish, Cyrus, Minn.

Saskatoon, Sask.

John O. Blom
Eau Claire, Wis.
To U.S. Army Chaplaincy

Bruce W. Boyce
Billings, Mont.
To St. Olaf, Iowa

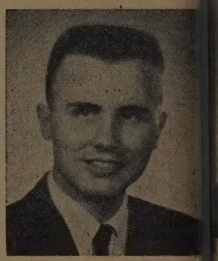
Paul Braafladt
N. Sacramento, Calif.
To Air Force Chaplaincy

Paul E. Bungum
Chatfield, Minn.
To Zion and Our Savior
Nekonia, N. Dak.

Joseph Burgess
St. Paul, Minn.
To Graduate Study at
Princeton

Merton E. L. Christensen
Soldiers Grove, Wis.
To Air Force Chaplaincy

Lloyd T. Dahl
Fosterton, Saskatchewan, Can.
To Wetaskiwin, Alberta, Can.



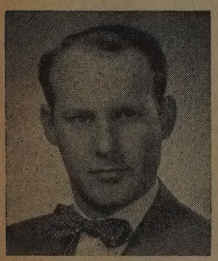
Arvid G. Dyste
Minneapolis, Minn.
To Ryder Parish,
Ryder, N. Dak.

Byron E. Edwards
Lamberton, Minn.
To Evanger, Prosperity and
Sherwood Churches
Sherwood, N. Dak.

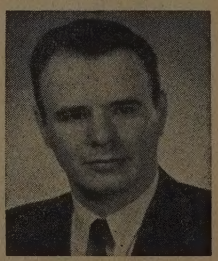
Norman D. Eitrheim
Baltic, S. Dak.
To First Eng. Luth.,
Tyler, Minn.

Walter A. Ekeren
Thief River Falls, Minn.
To Our Sav. Luth.,
Wells, Minn.

Albert B. Ely
Minneapolis, Minn.
To Bon Secours Luth. Chur
Paris, France

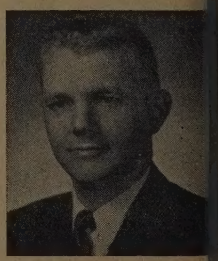


Marlow N. Engberg
Minneota, Minn.
To Trinity Luth., Fowler, Colo.

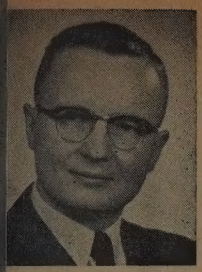


Albert E. Erickson
Madison, Wis.
To Zion and Linden,
Hanska, Minn.

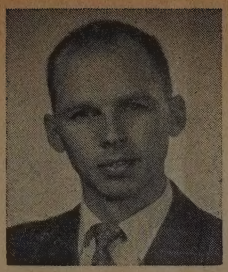
Robert O. Evans
International Falls, Minn.
To Plymouth Youth Center,
Minneapolis



Stanley E. Eyberg
Minneapolis, Minn.
To English and St. Olaf,
Walnut Grove, Minn.



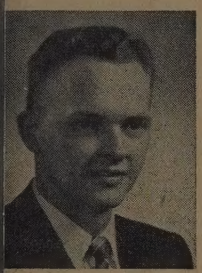
Robert Fedde
Fowler, Colo.
orden and Haskett Parish,
orden, Manitoba, Can.



Donald M. Flaten
Park River, N. Dak.
To Sudan Mission,
French West Africa

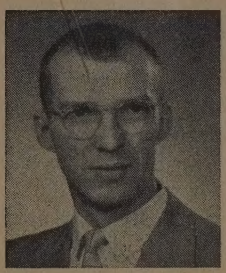
Eugene H. Floistad
Milwaukee, Wis.
To Nome, N. Dak.

Paul O. Forsberg
Minneapolis, Minn.
To Mount Vernon Parish,
Mount Vernon, S. Dak.



Paul T. Gabrielsen
Moorhead, Minn.
To Graduate Study

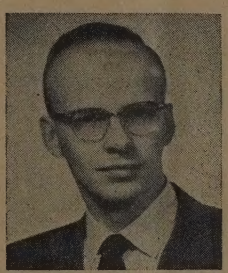
Richard D. Gildseth
Oldham, S. Dak.
To Sugar Creek and Williams
Bay, Williams Bay, Wis.



M. Laurel Gray
Canton, S. Dak.
To Faith Luth., Cameron, Wis.

Arnold A. Gregerson
Wheeler, Wis.
To Air Force Chaplaincy

Charles L. Gunderson
Madison, Wis.
Air Force Chaplaincy



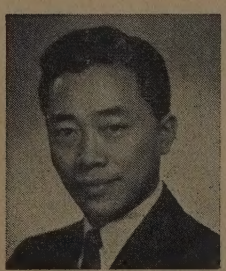
Frederick T. Hallanger
Madagascar Mission Field
of ELC
To Fulton Luth. Ch.,
Roelyn, Iowa

A. William Hampton
Burbank, Calif.
To Air Force Chaplaincy

Sheldon E. Hermanson
Princeton, Minn.
To Military Chaplaincy

Lester W. Hoffman
River Forest, Ill.
To Trinity Luth. Ch.,
San Pedro, Calif.

Richard A. Hofstad
Minneapolis, Minn.
To Our Sav. Luth. Ch.,
Glenwood City, Wis. and
Zoar Luth. Ch., Emerald, Wis.

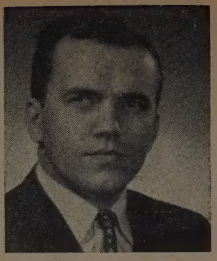


Paul Lien-Huei Hu
Sinyang, Honan, China

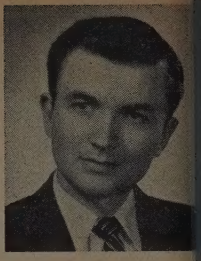
Robert H. Jacobsen
Racine, Wis.
To Eng. Luth. Ch.,
Lake Benton, Minn.

Carl W. Johnson, Jr.
Brooklyn, N. Y.
To Highland St. Luth. Ch.,
Worcester, Mass.

Curtis G. Johnson
Lanesboro, Minn.
To Military Chaplaincy

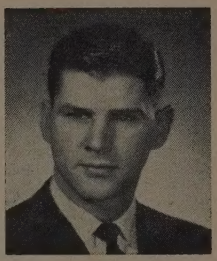


K. Roger Johnson
Amherst Jct., Wis.
To Ambrose-Fortuna Parish,
Ambrose, N. Dak.

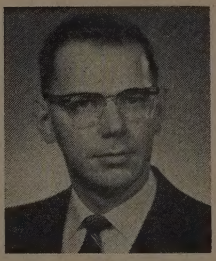


Daniel J. Jordahl
Mason City, Iowa
To Scarville Luth.,
Scarville, Iowa

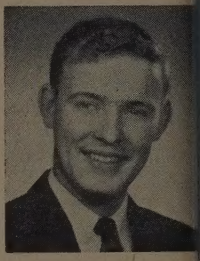
Harris Kaasa
Hanlontown, Iowa
To Grace Luth. Ch.,
Watertown, S. Dak.,
as Asst. Pastor



Leonard E. Klippen
Daly City, Calif.
To Graduate Study, Chicago

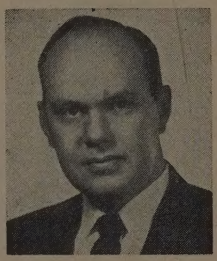


Rodney A. Kvamme
Grand Forks, N. Dak.
To Air Force Chaplaincy

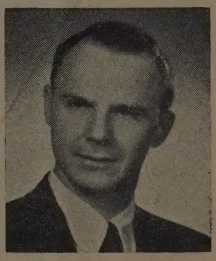


Alfred H. Langhough
Chetek, Wis.
To U.S. Army Chaplainc

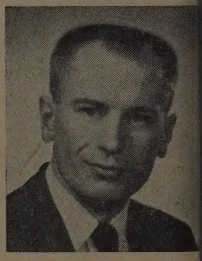
Floyd R. Larsen
Seattle, Wash.
To St. Peter's and Trinity,
Clinton, Wash.



Lester H. Larson
Nunda, S. Dak.
To Moland and Trinity Luth.,
Kenyon, Minn.



Luther J. Larson
Brooten, Mont.
To Our Sav. Luth.,
Larslan, Mont.



Carl H. Lee
Badger, Minn.
To Christ Luth. Ch., Big Sa
Mont. and Box Elder Luth.
Box Elder, Mont.

Harold A. Lindberg
Chicago, Ill.
To DeSoto Luth. Ch.,
DeSoto, Wis.

John R. Lingen
Minneapolis, Minn.
To Wildrose Parish,
Wildrose, N. Dak.

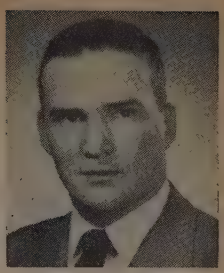
Paul G. Mathre
Oslo, Minn.
To Military Chaplaincy

Reuben D. Mellum
Jackson, Minn.
To Norway Lake Parish,
New London, Minn.

Luther D. Monson
Ulen, Minn.
Navarino, Jerusalem and St. John's, Navarino, Wis.

Herman A. Muus
Fergus Falls, Minn.
To Plymouth Christian Youth Center, Minneapolis

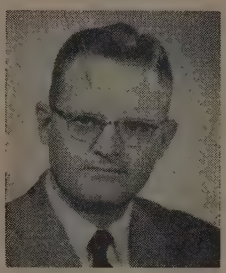
Harold L. Naig
Cylinder, Iowa



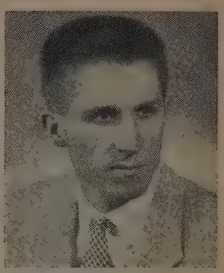
Philip L. Natwick
Nunda, S. Dak.
To St. Paul and Clark Center, Clark, S. Dak.

Arthur A. Nelson
Ryley, Alberta, Can.
Starbuck, Manitoba, Can.

Robert M. Nervig
Canton, S. Dak.
To Trinity Luth. Ch., Brooklyn, N. Y., as Youth Pastor



Arnold T. Nesvig
Stoughton, Wis.
To Military Chaplaincy

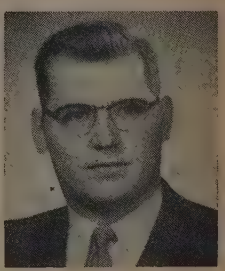


Roger W. Nostbakken
Aneroid, Saskatchewan, Can.
To Scandia, Bethlehem and St. Joseph Congregations, Armena, Alberta Parish, Can.

Paul C. Oas
Moorhead, Minn.
Woodlake Luth. Ch., Richfield, Minn, as Youth Pastor

Arthur L. Olsen
Casper, Wyo.
To Graduate Study

Orville L. Olson
Ellendale, N. Dak.
To Lake Lutheran, Renwick, Iowa



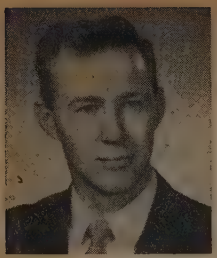
William C. Palmquist
Duluth, Minn.
To Berthold, N. Dak.

Roger C. Paulson
Belgrade, Minn.
Standing Rock, Stiklestad, and Preston, Ft. Ransom, N. Dak.

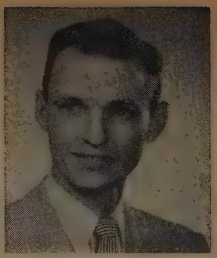
Wayne E. Paulson
North Hollywood, Calif.
To Air Force Chaplaincy

Clifford P. Pedersen
Dazey, N. Dak.
To Concordia, Superior, Wis.

Eric V. Pedersen
Camrose, Alberta, Can.
To Japan Mission Field



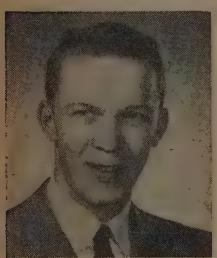
Harold J. Peterson
Ashton, Wis.
To Trefoldighed and Trinity Chs., Battle Lake, Minn.



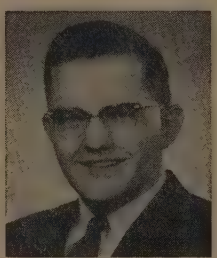
Paul A. Ranum
Starbuck, Minn.
To Newport, Wash.—Am. Luth. Ch. and First Luth. Ch., Spirit Lake, Idaho

Donald L. Rem
Clinton, Wis.
To Graduate Study

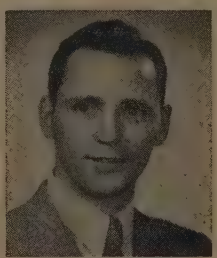
J. Donald Rice
Moorhead, Minn.
To Central Luth. Ch., Elk River, Minn.



Edward D. Roe
Stanley, Wis.
To Air Force Chaplaincy

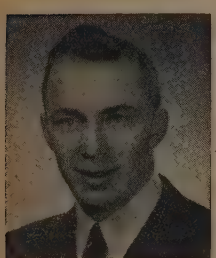


Donald J. Severson
Windom, Minn.
To Vienna and Pleasant Congregations, Vienna, S. Dak.

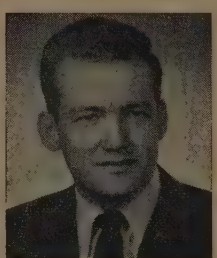


Lionel B. Simonson
Grand Forks, N. Dak.
To Graduate Study

Eugene Skibbe
Minneapolis, Minn.
To Graduate Study



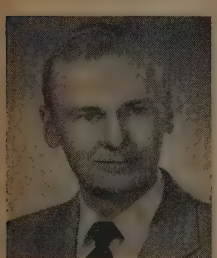
Donald Sneen
Elk Mound, Wis.
To North Valley Luth., Milltown, Wis. and Laketown Luth. Ch., Cushing, Wis.



Cyrus L. Solberg
Hatton, N. Dak.
To Bethlehem and Bethany Congregations, Astoria, S. Dak.

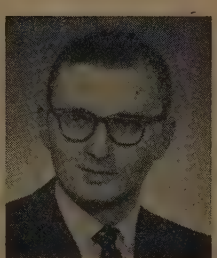
Robert L. Sorenson
Hartland, Wis.
To Our Redeemer's, Benson, Minn. as Asst. Pastor

Leroy W. Stadem
Bryant, S. Dak.
To Platte, S. Dak.



Vernon E. Stenberg
Jewell, Iowa
To Navy Chaplaincy

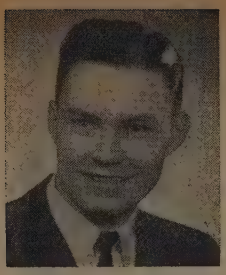
Ira J. Tanner
Oconomowoc, Wis.
To Greenwood, Wis.—Our Sav. and Immanuel Luth. Chs.



John P. Trelstad
Atwater, Minn.
To Zumbro Luth. Ch., Rochester, Minn., as Assoc. Pastor

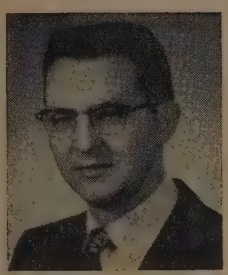
Harold Tysseland
Eastend, Saskatchewan, Ca
To Post graduate in Social Work

Duane Ulleland
Kent, Wash.
To Bethlehem Luth.,
Mankato, Minn.,
as Asst. Pastor



William L. Vaswig
Edmonds, Wash.
To Biblical Seminary, N. Y.

Howard D. Wagner
Circle, Mont.
To teach at St. Olaf College



Orville B. Walters
Genoa, Wis.
To Madagascar Mission Field

Dean H. Whitney
Minneapolis, Minnesota
To Winnebago Lutheran,
Lake Mills, Iowa

WASH ME AND I SHALL BE

Harold B. Kildahl, Jr.

TRINITY SUNDAY
May 27, 1956
Text: John 3:1-15

o have washed their robes and made them white he blood of the Lamb"—words that speak of the emed of the Lord are closely related to the words of text. In our day that term "wash" has become quite ent and carries with it a severe connotation. Men women who have spent years in concentration ps in Communist China have come back to their countries after being "brainwashed," that is, after ng been "made over." The Communist uses subtle ns and crude to accomplish the transformation of d and heart and spirit. He is interested in "selling" hilosophy, projecting a godless system of thought. nwashing is his technique.

a similar sense the Gospel of Christ requires that an be "born again," that is, that his mind, his , his heart, and his life be wholly given to the d, and that the Spirit of Christ dwell within Him. at does this mean, really? This, certainly, that sin bhorrent and grace his sufficiency. This, certainly, self be humbled and Christ be glorified. This, ainly, that the world and all that is within be ndary and that God's glory be primary. This, cer- ly, that life be not spent for self-gain, but that it be invested in the Kingdom of God. All of this adds up to a "right-about-face," for man is by nature selfish, self-seeking, self-centered, and motivated by self-interest. And the "right-about-face" can be accomplished only when the soul of a man has been reborn by water (Holy Baptism) and the Spirit (the Word).

To a man of Nicodemus' station in life these things just did not make sense—not immediately. Likewise, to men of the world today these things just don't make sense. No man eagerly anticipates giving up himself, his joys and pleasures, his aspirations and goals. No man wants to leave off his self motivations for gain and wealth. No man wants to be cut off from what he considers to be his primary purpose in life. He wants to be left free to pursue his own ways, to accomplish his own goals, to arrive at a place in life where he is independent, proud, and according to the standards of the world, successful. But if a man would be saved, if he would know the truth, if he would come into the Kingdom and find security for his soul in time and eternity, there is no way apart from the way of Christ and the eternal truths. For there is no salvation without water baptism, and there is no salvation apart from the Word. We, therefore, should be up and about the work of the Lord—fulfilling the Divine command to go, to baptize, to make disciples and teach the Word of God that men and nations may be saved. Pray—and let others pray, "Wash me and I shall be whiter than snow." Amen.

Toward the General Convention

Change in Convention Program

In order to provide flexibility for a maximum period of uninterrupted discussion on the Union Documents at the General Convention, the tentative program has been changed to provide for the presentation of the 1957-58 budget on Wednesday evening, June 20, instead of Thursday evening. Union document discussions would then begin on Thursday morning, instead of Wednesday evening, and would continue at the convention's pleasure. Church Council resolutions would then be tentatively scheduled for Thursday evening, should Union discussion end by that time.

O. H. Hove,
General Secretary

"Therefore Stand"

(The Rev.) P. C. Danielson
Mondovi, Wis.

Before you vote to join the World Council of Churches, I suggest that you read *Therefore Stand,* by Wilbur M. Smith.

The Memorial Home Proposal

Mrs. Susie W. Stageberg
Red Wing, Minn.

There are many reasons why the friends of the Red Wing Seminary Memorial Home project may be glad of the new resolution adopted by the ELC Board of Charities rescinding the former decision to turn the property and assets over to a private, inter-synodical corporation and instead retaining the present Home and new building project as ELC owned and administered. Such a foundation for successful growth and service is both economically and religiously sound.

The new Red Wing Seminary Memorial Home will be more than just a Home for the Aged. The small Home that we are now operating for only 12 residents in the former seminary president's residence is not a commercial enterprise. The prevailing missionary spirit is met with gifts of food and supplies from ELC missionary circles, which makes it possible to reduce charges accepted in commercial homes. That is as it should be. It will always be true that "the first daughter to the love of God is charity to Man." Granting that no place can adequately fill the need of a real home, yet to see these elderly men and women so generously cared for both in body and soul reveals a new era in Christian social service for which we must praise God.

It is interesting to note in the January, 1956, issue of *Minnesota's Health* that our state needs a total of 12 nursing home beds, of which we now have only 3, This news release closes with the statement, "The mand for additional beds for the chronically ill aged is so great that it will be many years before needs will be met, even with an intensive progra

And so we hail with thankfulness the new E Memorial Nursing Home project on the Red W Seminary Hill and we pledge our best efforts in support.

Lutheran Leaven for the Lump

James A. Ryb
Richfield, M

It seems timely to inject some testimony from persc experience into the current discussion as to whether not the ELC ought to participate in World Cou of Churches membership after the union.

Evidence offered previously, both pro and con, worthy of study, and it is right that all points of v be fully heard. Yet few have offered evidence fr the standpoint of experience, and it is from this posit of vantage that I offer these thoughts.

Lutheran participation in the World Council Churches is a unique opportunity for witness, fo needed testimony. Having served on the WCC's Gen staff for two and one-half years (1950-1952), I certify that Lutherans have a vital role to play and important contribution to make in the life and gro of the ecumenical movement.

Working within the "heart" of the WCC, I enjo numerous opportunities to utilize my Lutheran herita My position as publicity secretary for the WCC's In Church Aid department required much writing, an was always able to begin from a Biblical base. T approach was never denied me—in fact, it was b welcomed and sought after, particularly in the devel ment of materials used by many WCC departments

In addition, though the WCC involved personnel many confessions, my point of view as a Lutheran man was often a valued contribution in staff meeti and international staff retreats.

From this personal experience, and from what I h seen of other Lutherans who have worked within World Council, I can urge full Lutheran participati without reservation. Our Lutheran witness and und standing of the Gospel is vitally needed, and it be offered without fear of compromise.

If others admit that Lutherans have a unique abil to understand the Gospel and its implications for

d today, to me it seems a strange denial of our
to seek to reserve this truth and witness to our-
s, and thus voluntarily restrict our evangelical
each.

is I have seen and experienced, at close hand:

Lutherans insist on the establishment of proper
cal bases in all ecumenical activity;

They vigorously resist any idea of the WCC be-
ng a "Super-Church" (a notion completely foreign
e WCC Constitution); and

They have consistently provided outstanding leader-
and administrative effectiveness in the area of
enical encounter and activity.

e are obligated as Lutheran Christians to make our
dant knowledge of the truth known. We cannot
our light under a bushel. Our witness cannot be
ly as we choose to make it.

utherans are not a sectarian group within Christian-
we have a responsibility to share our understanding
he Gospel with the whole of Christendom—that
st may indeed be made known to the ends of this
n!

utherans already are a "leaven in the lump," and
Paul has told us that "a little leaven leavens the
le lump."

Is Liberal Theology Changing?

(The Rev.) R. L. Larson
Perley, Minn.

reported that we need no longer fear membership
he World Council because of its liberal theology
e did in 1948. We are told that time has turned the
ncil from its liberalism. The Evanston reports, they
are proof of this. But as one reads such books as
at Did the World Council Say to YOU? one is
nd to ask, "What do they really believe?" Some
l things are written in these reports, also some bad
gs; but the disturbing element is what isn't said or
ten. An observer at Evanston has best summarized
e reports by saying, "A very mixed bag, with some
gs to admire and some with which to disagree."
is true that we find some evangelical phrases in-
d in the Evanston reports, but at the same time we
reminded of II Cor. 11:13-14: "For such men are
apostles, deceitful workmen, disguising themselves
postles of Christ, and no wonder, for even Satan
uises himself as an angel of light."
fter reading a recent theological publication of the
rld Council one is glad to get back to his Bible and
something he can understand. So it is true when
eone said of "Neo" or "Modern" Orthodoxy, "The
ngelical—or anyone else for that matter—goes dizzy
their beating around the bush. And it's easy to
de they are merely trying to deceive."

The editors of the *Christian Life* periodical interviewed several of the leading men in World Council circles and afterwards drew this conclusion, *"Christian Life* warns that the new liberalism is dangerously confusing and misleading."

The warning that Jesus once gave applies to our day, "Beware of false prophets, which come to you in sheep's clothing. . . ."

He Is Changing His Vote

(The Rev.) Reuben A. Wangberg
Madison, Minn.

May I write as one who is changing his vote? In 1956, God permitting, I will vote in favor of membership in the World Council of Churches.

In 1948 I voted against it. Why? I suppose, in traditional fashion, not knowing enough about it to be in favor of it, I cautiously voted against it, being, as I now think, misled by the voices that said there might be the sacrifice of a confessional position. Since 1948 things have happened to make more clear both the World Council and our position of Lutheran witness in the world.

Why will I vote in favor in 1956? First of all, because of my faith in fellow Lutherans who are on the inside and in a position to know about the World Council.

For some years I served congregations on the geographic fringes of the ELC. This brought me in close touch with pastors, people, and activities of the ALC and the UELC. Today I cannot believe that churches of their distinctively strong conservative and evangelistic emphasis have "sold out" to a questionable confessional position. I cannot believe that a man of the stature of Dr. Schuh, who for reasons of conscience holds membership in the World Council, has done it with sacrifice to either his confessional position or his witness.

In 1952 at Hannover I experienced with others a brotherhood with fellow Lutherans of the world. I found some as conservatively confessional as any members I know in the ELC. Today, I cannot accuse these brethren whose churches affiliate with the World Council of compromising that confessional position. Rather, I admire them for their witness and feel the hurt of conscience that my vote contributed to keeping my church from such a witness.

Secondly, the argument offered against the World Council membership makes me now rather in favor of it. I cannot see in any of the prolific writing anything that prohibits free conversation with the World Council or that stops my church from witnessing to her confession in the World Council.

I really wonder if the main body of argument against the World Council might not on occasion be turned also against the National Lutheran Council and the

Lutheran World Federation. Certainly in the "variety" of Lutherans found in these groups there are those whose bodies permit practice and theology that is anything but "conservative" as we have known it in our church. A position consistent with the argument against the World Council would also remove us from fellowship with such, even though they pass under the name "Lutheran." It would remove us from associating with Lutherans who associate with the World Council. This type of argument in its logical conclusion would lead us to the position of "Wisconsin" and the "little Synod."

Let our Union Committees be thanked for inserting a clause in the union agreements not just for the sake of "expediency" as they have been accused, but rather permitting the ELC to honorably declare itself again on a vital issue and to give answer to consciences that might be more sensitive in 1956 on a conviction in favor of the World Council than they ever were in 1948 against it.

Postponement Will Strengthen Union

(The Rev.) Johannes Hoifjeld
Orland, Calif.

The more I think of the proposed amalgamation of the negotiating bodies, the more I believe that we all would fare much better in the long run if we postpone organic union yet for a few years at least. This might seem to many rather strange and surprising as I have been promoting union strongly and have voiced my opinion also in the columns of Lutheran Herald several times, especially calling for action immediately. However, in view of the fact that the Lutheran Free Church, at least for the time being, stepped out of the picture, and also considering the many quite sound and logical arguments brought out in the discussion we have had since the last convention, together with sensing an unfavorable or hesitant reaction among laymen and ministers here and there throughout the Church, I have joined the class of the "postponers." Not that I have changed my mind about union. Nor in that the union ought to take place as soon as practical and possible.

We do not expect a miracle in the matter. We don't anticipate that we can reach complete and perfect satisfaction all along the line in every detail regarding the union. But hundreds are not satisfied with the name proposed, or the articles of polity and government offered us. In fact, the way it seems to many is that the ELC is giving up too much and of things that we are so well accustomed to and which are especially dear to our hearts. When these things include items and matters dealing with conscience or at least which confuse, offend, or disturb minds not quite ready for swift organic union, we better postpone it, determined that what we have done so far shall be continued and brought to the best and most satisfactory completion possible.

Postponement, then, will not mean "death to issue" or weakening of union negotiations, but lif fuller abundance, and the strengthening of a grov and improving union. If we wait the LFC will be to act more unitedly and wholeheartedly. We want LFC with us in this union. Augustana, too, if poss Shall we give these two bodies two more or four years to evaluate the union issue from all pos Biblical and practical and logical angles, while we selves too, compute facts regarding the noble cause worthy issue before us prayerfully? Does this mean we will bury the union for good? Not at all! To pre that some safety-valve action could be taken at the convention.

If we now hurry the union through at the June m ing without giving more time for those who wish continue discussion and consideration of the en matter, I am afraid we shall regret it. And the reg will augment as we go along and not diminish. If unite with the ALC and the UELC this summer w out the "fourth wheel" in the union carriage, it no doubt happen that some among these others are not quite ready to clinch and print the union will withdraw to the LFC while others will seek ref in the Augustana Synod. That is not necessary. can at least hold on a while longer and give brethren in faith another chance. After two or f years we shall be able to tell whether these were fa or true brethren, and whether they wanted to weak the union by their hesitancy, or strengthen it by bri ing more mature and tried material into the uni

Could we lose anything on it? Would we not gain in more than one way by postponement till definite time? Postponement in my estimation w strengthen our union. May it come soon. As soon possible. Not at any cost. Not peace at any price. may it bring harmony, good will, brotherly love, a power and strength in the Lord when it is consu mated. We shall either gain or lose by the unic "Hastverk er lastverk," i.e., hasty action is often fau action. Perhaps if all negotiating bodies would elect brand new Union Committee to take up where the c one left off, some new light and power could be perienced. This is no reflection on the present commit and what they have done. I have stated previously one of my articles that we owe this committee o honest and sincere gratitude for the herculean job a noble and splendid work they have done and the mer so far achieved; but if a new committee could take ov and continue in the same constructive and satisfacto line pursued by the present committee and with ne ideas, light, and determination it will no doubt hav we should be able to say: We have done everythin possible for a fair and satisfactory union, and now w are going to act.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIRST SUNDAY AFTER TRINITY

Epistle: I John 4:16-21

The Gospel: Luke 16:19-31

Monday, May 28
YOUR BROTHER, ALSO

Read I John 4:16-21

nd this commandment we have from that he who loves God should love other also.

tain things in life go together. you have one thing you have the John tells us that where there is or God there is also love for your r. You cannot love God and hate brother at the same time. Hatred ancel out love.

e is where many of us, in our hu- frailty, fall down. We think it is le to go, on loving God while we nursing feelings of ill will toward . Perhaps it's someone in our own that we dislike, or someone we with. As long as things are not ht between ourselves and these peo- ey cannot be all right between our- and God.

need to pray God that He will give e grace to get along with others. "trouble spot" needs a lot of help the source of all love.

me learn the lesson of love from Gracious Father. Amen.

✚

Tuesday, May 29
OUT OF THE DARK

Read John 12:44-46

"I have come as a light into the world, that whoever believes in me may not remain in darkness."

Spiritual darkness, the kind that keeps you blind to God and His Truth, is the worst sort of darkness there is. Only Christ and faith in Him, as given by the Holy Spirit, can lead out of this darkness and into the light.

But even after we have been given faith, and we continue as children of light, there are times when we are "in the dark." That does not mean that we have lost sight of God. Rather, we find ourselves facing problems that need answers. We have to decide on making some move or other. We are "in the dark" as to what we ought to do.

As Christians we should ask God to lead us. The way may be dark to us but God sees where we cannot see. When we call upon Him we use His eyes, so to speak, in looking at our problems or in making our decision as to the road we will take. Steps taken in faith are not steps in the dark. They are steps with God.

✚

Wednesday, May 30
THE POWER OF GOD

Read Romans 1:1-17

For I am not ashamed of the Gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek.

Shame has a way of wanting to get into the picture when faith bids for the heart. It stands there laughing. "What will the world say when you admit you are a believer?" It wants you to feel like a fool. "What's the matter with you," it asks, "can't you get along on your own power and might?"

But shame cannot have its way with human pride if that pride has been broken at the foot of the cross. At that place true humility is born. And when the believer has learned to understand the greatness of the power of God, he stands up straight, ready to witness to it. Shame has no place in the life of a true believer.

Those who laugh at faith cannot laugh away their own longing for peace with God. And if Christians must pay the small price of ridicule, let them do so gladly. The Power of God—salvation—is worth all.

✚

Thursday, May 31
NOT GET BUT GIVE

Read Luke 12:13-21

ake heed, and beware of covetous- for a man's life does not consist in undance of his possessions."

is was the answer Jesus gave to the who thought he was being cheated is brother. In making this reply, was not putting His blessing on g-doing, but He was telling the led friend that he was too much rned over things that did not mat- the soul.

e parable of life may be seen in and. The hand has the ability both ve and to take. It is natural for the to want to take, to keep grabbing. kes training from a sanctified heart me the hand so that it will not be bber, but a giver.

e over-all assignment of life is to When life becomes sanctified, and e become children of God, then they nto the stride of the walk that leaves d it the good gifts of the fruits ghteousness. Life is not judged by y in the bank but by riches in n. Faith brings abundant living.

Friday, June 1
CONTENTMENT

Read I Timothy 6:6-10

There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world.

How good it is to be content with what you have, and to be happy. This is in agreement with the Christian philosophy of life. This does not mean that if a person is in poor circumstances he is to let it go and do nothing about it. The good wish or desire to progress and to make improvement is never against the will of God. Contentment is a state of being easily satisfied. It is to be without greedy hunger. It is to be thankful to God for His bountiful love.

Sometimes a person is spared from the pitfalls of temptation if he is not overburdened with the so-called treasures of earth. It is possible that too many possessions can possess the possessor with too many fears. These can draw the attention from the spiritual and cause the eye to see that which only passes away. Let us learn to be contented!

Saturday, June 2
VALUES

Read Matthew 16:24-27

"For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in exchange for his life?"

Jesus wants us to take a square look at things and come out with the right values. The soul, He says, is the most valuable possession a man has. Not even the whole world has a value to compare with it. There is, therefore, nothing in this world worth losing the soul for.

Because of our human natures we can be thoroughly blind to this. We see and we reach for material things. We want popularity, or we want power. These seem to have great value. We look at them and say they are important. But none of them is worth the price if the price is the loss of the soul.

Living the Christian life and keeping close to Christ is a watchful life. Always the enemies of the soul seek to find their way in that they may destroy.

Help me to keep values straight, O God. Preserve Thou my soul. Amen.

Here and There on the Christian Front

Edited by Raymond M. C

URGES CO-ORDINATED EFFORTS IN LATIN AMERICA

American religious bodies were urged to set up a non-denominational organization to help co-ordinate missionary programs in Latin America. The proposal was made in a report by the National Planning Association's committee on technical co-operation.

In evaluating the technical assistance programs of American religious agencies in Latin America, the committee found that the missionary field staff is engaged in activities equivalent to 2,000 full-time personnel and that contributions of more than $8,000,000 are received annually from the U.S. for these programs. It pointed out that this compares favorably with the $22,000,000 spent by the government on the Point IV program, with that program's staff of 664 technicians.

Dr. James G. Maddox, who prepared the report, stated: "In terms of manpower the activities of the religious groups are over three times as large as the government effort and almost half as large when measured in terms of dollar contributions from the U.S." He added, "Only by work on many fronts and at all organizational levels can the U.S. religious agencies in technical work assure themselves of a continuing position abreast of the great social and technological changes taking place in Latin America. With their strength partitioned among many independent denominations and organizations, the religious agencies are not in a position to be the pioneers they have been in the past. Yet it certainly is not beyond their power to make great improvements in their programs."

SOCIALIZED AGRICULTURE?

The president of the American Farm Bureau Federation warned Methodist rural leaders who were in Minneapolis for their national Conference, against a drift towards a "socialized agriculture." Charles B. Shuman of Sullivan, Illinois, said the Church has a responsibility for leading the way in turning farmers' thinking from s ing their problems through gov mental economic processes.

"Church leaders, both laymen pastors, need to have a better un standing of basic agricultural iss and to recognize the difference tween the economic and social p lems," he declared. "Unless we ognize the threat of big governmen our free choice system, we may further towards a socialized agri ture. Big government has always an enemy of religious freedom."

The Farm Bureau leader predic that American agriculture is on threshold of a new era of progress opportunity that will result in a c tinuation of the economic and so gains that farmers have experienced the last 50 years.

PHONE REPORTS TO CONFERENCE

RNS Photo

Evangelists in Africa, India, Japan, Europe, and South America telephoned direct reports on their work to the annual Conference on World Missions sponsored by Moody Memorial Church in Chicago. The Rev. Alan Redpath, pastor, held five-minute conversations nightly with the church's far-flung missionary staff while the congregation listened in on the auditorium's public-address system. Mr. Redpath is shown planning the series of overseas calls with H. A. Twigg, service supervisor for Illinois Bell Telephone Company (left). It was the first time a church had used amplified intercontinental telephone calls in missionary work, according to company officials.

GERMAN LAY LEADER IN U

RNS

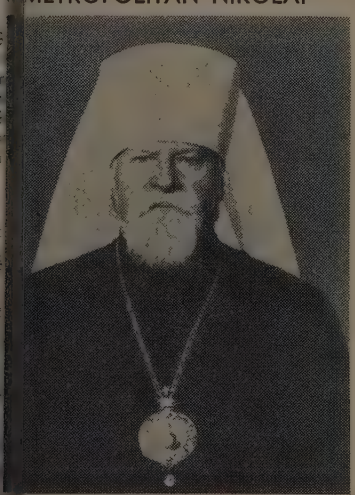
Dr. Reinold von Thadden-Trieglaff of lin, president of the German Evange Church Day movement (DEKT) (right shown on his arrival for a tour of the U States. Accompanying him is the Rev. Franklin H. Littell, an American Meth minister who is chairman of DEKT'S menical committee. During his visit, von Thadden-Trieglaff will urge a gre participation by American laymen in world congress of DEKT scheduled for gust 8-12 in Frankfurt-on-Main, Germ The DEKT movement, founded in 194 one of the outstanding lay movement world Christianity. A permanent institu within the Evangelical Church in Germ it aims to encourage Christian laymen participate actively in church and p life.

TRALIAN NGELIST

ches must offer the "total Gos- or a total life situation" if they win the allegiance of mankind, ev. Dr. Alan Walker, noted Aus- n Methodist evangelist, said at Minneapolis Conference of the odist Church. Commenting on azing "return to religion" he has ssed in the United States, Dr. er nevertheless predicted "empty hes within a generation" if the ch should fail to implement its s.

, as the people flock to the hes, we make no strong demands ocial justice, if the Church has ng more to say than the secular unity on the issue of race, if it ts unquestioningly the vast in- ities of a capitalistic society, if it ls no torture of conscience in a which places its trust in hydro- ombs, it will fail the people," he red. "The Christian Church des- ely needs to find a synthesis be- n personal evangelism and social witness. Personal evangelism without the fashioning of a social conscience is largely futile. Social witness which has lost touch with its evangelical base is impotent."

METROPOLITAN NIKOLAI



RNS Photo

politan Nikolai of Krutitsky and Ko- , second-ranking official of the Mos- Patriarchate, will head a delegation of religious leaders scheduled to visit United States in June. They will be s of the National Council of Churches, recently sponsored a 10-day visit to ow by nine American churchmen. politan Nikolai acted as chief spokes- for the Russian Orthodox Church dur- conversations between the American ation and Russian church leaders. He charge of the Church's foreign affairs.

AFRICAN CHRISTIAN STUDENTS MEET

RNS Photo

Twenty-seven delegates discussed Christian student work in colleges at a meeting in Ibadan University College, Ibadan, Nigeria. They represented Protestant youths and church organizations from Sierra Leone to the French Cameroons. Considered at the meeting were plans to conduct an evangelistic mission among college students in October and ways of evangelizing high school and college students throughout West Africa. In this photo some of the students attending the meeting are shown outside Ibadan University's chapel.

CLERGY PLANE FARES

Representatives of Protestant and Roman Catholic organizations have urged the House Interstate Commerce Committee to approve legislation authorizing airlines to grant reduced fares for clergymen and missionaries. One spokesman said the granting of such fares would not cost the airlines any revenue since "it will open up air travel to more extensive use by missionaries who now must make use of slower modes of travel." Another pointed out that the fare discount would be of particular value to national and regional church boards. He told of a survey showing that members of national boards of major Protestant denominations were spending more than $500,000 a year on air travel, an amount which would be greatly increased if reduced fares were made available.

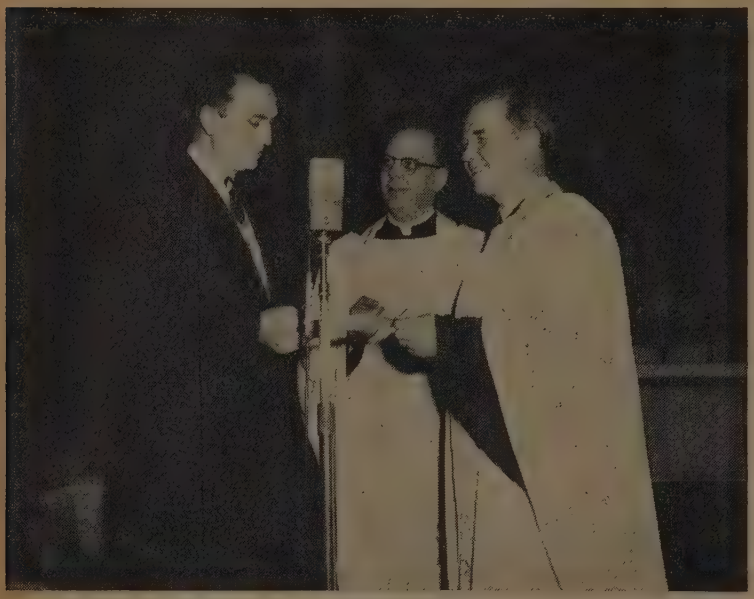
There is substantial doubt that the appeals of these churchmen will bring about the reduced fares, however, since both the Civil Aeronautics Board and the airlines are reported as being opposed to the move. A spokesman for the airlines declared that such action would lead to demands from other groups for a similar privilege.

WORTHY OF NOTE . . .

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has criticized the British government for having "failed to do more to bring a reconciliation in Cyprus." He noted that some two months had passed since British authorities on the island had deported Archbishop Makarios. "One must suppose," Dr. Fisher said, "that before the government dropped that bomb it had considered what to do next." . . . The Congregational Christian Churches announced 60 scholarship grants to Indian American youth and young people of Spanish-speaking background for the academic year 1956-57. The winners come from 18 states, Puerto Rico, Alaska, and the District of Columbia.

Schools and Colleges

Edited by the Division of Higher Education



EAST SIDE LUTHERAN CHURCH PRESENTS GIFT TO SEMINARY

Sioux Falls, S. Dak.—The special emphasis on Christian Higher Education was apparent in a very tangible way at East Side Lutheran Church recently. Dr. Alvin N. Rogness, president of Luther Theological Seminary, St. Paul, and speaker for the day, was presented with a check in the amount of $3,000 to the Luther Theological Seminary Development Fund. The presentation was made by Mr. Alvin A. Schock, chairman of the Planning Commission of East Side Lutheran Church, who also represents the South Dakota District on the Seminary Special Gifts Committee. Also announced at this service was the decision of the congregation to give $3,600 to Augustana College in 1956 and to provide $2,400 for a Lutheran Educational Aid Fund (LEAF) to be established this year within the congregation. Pictured above left to right are: Mr. Alvin A. Schock; the Rev. Selmer M. Heen, pastor of East Side Lutheran; and Dr. Alvin N. Rogness.

CAMPUS NEWS NOTES

St. Olaf College is one of 186 colleges and universities to receive a grant from the Colgate-Palmolive Company in connection with the 150th anniversary of the company this year.

In a letter which accompanied the $2,000 gift, E. H. Little, chairman of the board wrote, "To us it seems fitting that business should help colleges through financial aid, just as the colleges help business by training men and women to carry on our work."

■

John A. Kennedy, publisher and editor-in-chief of the Sioux Falls Argus-Leader, recently announced that an award of a $200 scholarship will be made this spring to some junior student at *Augustana College* who is interested in journalism. The award will be used in the senior year.

Seven hundred Luther Leaguers attended the annual Luther League Day which was held at *Concordia College* on April 28. Pastor David Brown, Associate Youth Director of the Young People's Luther League, addressed the group, giving two addresses on theme, "My Faith Is Living."

■

Ronald Douglass has been el president of the *Pacific Lutheran lege* alumni association. Other o chosen are: Clifford Korsmo, vice dent; Mrs. Enid Blake Webber, tary; and Delbert C. Schafer, urer.

■

Dr. T. O. Burgess, head of the chology department at *Concordia,* one of the guest speakers at the Dental Association convention in Worth, Texas, recently. Dr. Bu delivered two addresses concer Hypnodontia-Hypnosis as applie dentistry.

■

The *Augustana College Chapel C* under the direction of Professor M Pflueger, has returned to the ca after a four-day tour to Lake A Platte, Lead, and Rapid City, S Dakota.

■

Dr. Carl L. Bailey, Dean of Ins tion at *Concordia,* has announced addition of seven new teachers to faculty. In the fall, Dr. DuWain gerstrom will start in the field of ness administration; Dr. Alton ness, education; Dr. Stephen S economics; Dr. Gerald Heuer, ma matics; Mrs. Lois Ives, modern guages; Mr. Robert Brummon, phy and Dr. Gene Lund, religion.

Former faculty members retur are Mr. Carl Narveson, former and registrar; Mr. Irvin Christen physical education; and Mr. C Running, art.

CHRISTIAN SERVICE INSTITUTE

June 11 to July 27, 1956

Luther Theological Seminary, Saint Paul 8, Minnesota

Seven weeks of graduate-level study for deaconess candidates and other Christian lay workers who have completed the required academic work at one of the colleges of our Church or at another approved institution of equivalent grade. Major in chosen field of service; mino from the Department of Christianity, 14 hours. Director of Institute Chaplain Fredric M. Norstad. For information, write to Diaconate Office, Department of Christian Education, 422 South Fifth Street, Minneapolis 15, Minnesota.

Within the E.L.C.

SONS

The Rev. Arthur K. Odden will ter-ate his pastorate at Our Savior's rch, Stillwater, Minn., June 1st and n the work of establishing a new regation in the Los Altos area of Beach, Calif., July 1st.

The Rev. Robert Crofton, Park Falls, will late in May move to Bruce,

The Rev. A. Wallace Johnson, Chi-, Montana, has accepted a call to point, Idaho, and will move there 1.

The Rev. Robert A. Kompelien, pastor of First Lutheran Church, Claire, Wis., since 1954, has ac-d a call to Grace Church, Waseca, .; he will begin his work there t July 1.

The Rev. Oliver Seim was given a ell reception late in April by ny Church, Thompson, Iowa, be-moving to his new parish at Cres-Ill.

The Rev. Hoover T. Grimsby, pastor cension Church, Milwaukee, Wis., recently elected president of the aukee Ministerial Association.

The Rev. N. A. Berntson, pastor of aith-Aurora parish, Dodge Center, ., has accepted a call to the Hol-Halfway Creek parish, Holmen, effective Aug. 1.

The Rev. Paul Watson, pastor since of Immanuel Church, Marseilles, as resigned to become full-time or of Lutherdale Bible Camp, rn, Wis., June 1. His successor e Marseilles parish will be **the Elmer Johnson,** Palmyra, Wis.

The Rev. Clarence Johnson, Porter, ., will move to his new parish, ty-Long Lake, Birchwood, Wis. n July.

The Rev. A. M. Vinge, dean of dian Lutheran Bible Institute, ose, Alberta, has been given a of absence from his duties for the summer months. He will attend linical Pastoral Training Institute uther Theological Seminary, St. Minn.

RICTS

n Claire, Wis. At an evening serv-ay 13 at Grace Church, Dr. Peter vyck, a converted Roman Catholic gave a lecture on his reason for g the priesthood. He is director of the Knights of Christ, a national association of converted Roman priests.

Southern Minnesota

Austin, Minn. On Easter Sunday, 112 new members were received by St. Olaf Church, a number of them by adult baptism or confirmation.

North Dakota

Minnewaukan, N. Dak. Minnewaukan parish, served by the Rev. Elmer O. Anhalt, held a spring Bible conference April 22-26. Guest speaker was Philip Hanson of the Minneapolis Lutheran Bible Institute faculty.

Warwick, N. Dak. Warwick Lutheran Church will celebrate its fiftieth anniversary June 16-17. Speaker will be the following former pastors of the parish: B. H. J. Habel, T. S. Hanson, O. G. Sahl, H. E. Everson, L. O. Tolo, E. N. Nelson, L. W. Holte, and C. A. Carlson.

Pacific

Teller Town, Alaska. The missionaries of the Alaska Eskimo Mission

ZION LUTHERAN CHURCH AT GLENDIVE, MONTANA

The new church building of Zion congregation, Glendive, was dedicated on May 6 by Dr. Reidar Daehlin, president of the Rocky Mountain District. The sermon at the morning worship was preached by Dr. C. S. Thorpe, who was the first resident pastor of the parish. The new church seats more than 500 in the nave, with additional seating for about 250 in overflow areas. The picture of the interior was taken at the congregation's first service in the new building. Among those present was Mrs. Ed Anderson, the congregation's only living charter member. The Rev. F. T. Lokensgard is pastor of the church.

held a conference here April 16-18. The Rev. Norval Hegland, the well-known "flying parson of the North," flew a total of about 600 miles to assemble the missionary families at Teller Town. The Rev. John Maakestad of Shishmaref was elected conference president, and Miss Bertha Stedje of Nome, secretary.

BROOKLYN SEAMEN'S CHURCH DEDICATES NEW BUILDING

A new building to be used mainly for social functions, and costing $200,000, was dedicated by the Norwegian Seamen's Church in Brooklyn, N. Y., April 13. The main speaker was the Rev. Kaare Stoylen of Bergen, Norway, general secretary of the Norwegian Seamen's Mission, which operates thirty-one churches for seamen in as many different sea ports on six continents. The new building is located in the same block as the church, Carroll Street and First Place. The Rev. Mr. Stoylen will visit Minneapolis at the time of the ELC general convention.

ANNOUNCEMENTS

Upper Missouri Circuit of the ELC Brotherhood will meet June 30-July 1 at Epping Spring Brook Lutheran Bible Camp in North Dakota.

Older Pastors Association, Minneapolis-St. Paul, will meet at the ELC Headquarters-Augsburg Publishing House May 24, 2:00 p.m. Devotions by Dr. J. R. Lavik.

Luther Seminary Class of 1941 will have its 15th reunion June 22, 5:30 p.m., place to be announced later. Notify R. E. Larson, 318 E. 6th St., Casper, Wyo., if you and your wife plan to attend.

Canada District Luther League will meet July 5-8 at Calgary, Alberta. Speakers: Doctors F. A. Schiotz, A. N. Rogness, and Mars Dale; Pastors Gordon Smedsrud, L. David Brown, Sidney Nelson, and Arnold B. Hagen; and Missionary Lillian Tysdal. Registration, accompanied by fee of $5.00, should be sent by June 1 to Miss Audrey Bergum, 202 8th St. W., Calgary, Alberta.

Division of Public Relations, National Lutheran Council, has now received all the back numbers of **Lutheran Herald** which it asked for, and it thanks all donors of copies.

THE CHRISTIAN SERVICE INSTITUTE

Luther Theological Seminary, St. Paul, Minnesota

June 11 - July 27, 1956

Director - Chaplain Fredric Norstad

June 11-15	Romans	Dr. Roy Harris
June 18-22	Amos and Hosea	Dr. John Kue
June 26-30	The Evangelical Lutheran Faith	Dr. Alvin Rogn
July 2- 6	Interpretation of Doctrine (The Creed)	Dr. Gerhard Fr
July 9-13	The Evangelical Lutheran Church	Dr. Martin Ander
July 16-20	Christian Ethics	Dr. Stanley Ol
July 23-27	Departmental Study	Department Executi

CHRISTIAN SERVICE PRACTICUMS
(Afternoons)

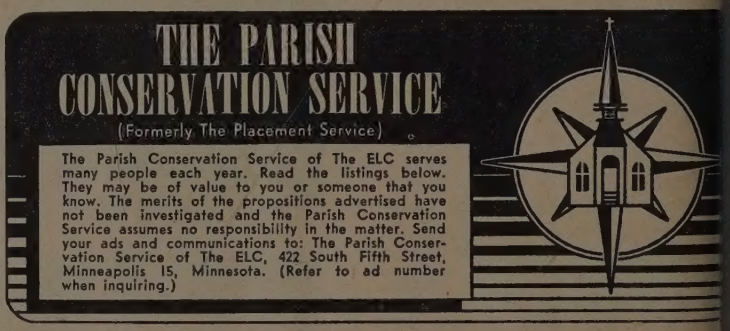
Introduction to Counseling.....The Rev. Fredric Norstad
Visitation Program — University Lutheran Church of Hope
Fairview Hospital

MIDWEEK VESPER SERVICES

Dr. T. F. Gullixson — Dr. Oscar Hanson
The Rev. Conrad Thompson — The Rev. Agnar Tanner

(Registrations open to deaconess candidates and others academically qualified. Some sch arships available for course. Auditors' fees $25 for course; $5.00 per week.)

Make application to Diaconate Office, Department of Christian Education, 422 South Fi Street, Minneapolis 15, Minn.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(Formerly The Placement Service)
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Farms

120 acre farm in Winneshiek Co., Iowa, by owner. 9 mi. to Cresco, on school bus, mail and milk route. 2 mi. to Lutheran church. Gently rolling land in good state of cultivation. 5 room house, complete bath. Dial phone, REA. $135 per acre. Fall possession. 465-1A

160 acre farm, 3½ mi. from town, southwestern Minn. Approx. 110 acres crop land. Balance creek pasture, etc. To be sold with owner's share of 1956 crop. Lutheran community. 465-2A

240 acre farm, 50 acres native pasture, balance field. Good buildings, electricity, 2 wells. Located in south central Grant Co., South Dakota, 3 mi. to town and Lutheran church. Half crop will go with place up to July 1. 465-3A

Homes

Modern 9 room house on Highway 61, northeastern Minnesota. May be used as duplex, rest home, or for business. Lutheran church very near house. 465-4B

Businesses

Grocery store in Wisconsin college to Excellent location. Good return, small ov head, good equipment. Owner's home av able. 465-

FOR RENT

Apartment available in St. Paul, Mi Como Park area. 3 clean rooms, gas ra gas heater, some furniture; main floor. per month. 465-

Available June 1, 1956—3 room apartm share bath, unfurnished front apt., 2nd fl Gas space heater. Prefer non-smoker. Co Park area, St. Paul, Minn. $40 per mo 465-

Business corner building for rent. N available. Near the loop and Chicago A in Minneapolis. Gas heat furnished. Ideal any type of store or office. 465-

WANTED TO BUY

Young couple, life-time farmers, with small children, want to buy diversified t farm, about 200 or more acres with lake creek-watered pasture; adequate buildings

ondition; well located near good high town; down payment limit $3,500; reasonable. Please send full details and, ible, pictures of buildings in first letter. e references can be furnished. 465-9A

WANTED TO RENT

or 4 room unfurnished apartment near church in northwest Chicago on or August 1, 1956. Two girls, ages 5 and 465-10B

t to rent well-equipped little farm with ilk cows, some chickens, in Missouri. 465-11A

t to rent, or buy, good 80 acre farm nodern house and good improvements ar 1957 in Iowa or Minnesota. Non- and non-drinker. 465-12A

POSITIONS WANTED

ical X-ray technician desires position in 's office. Can do EKG's and BMR's. ears' experience. 465-13D

erienced teacher willing to direct or vacation Bible school opening June 25. 465-14D

dle-aged, college-trained, Christian wants light work of some kind in apolis. 465-15D

ness student at Concordia College like summer employment. Have had experience previous to college; typing, nd, office machines, and bookkeeping. 465-16D

dle-aged couple wants employment in Bible camp or church organization. experienced teacher, would like school e summer. 465-17E

ried man wants home and steady em- ent such as caretaker, dish washer or p man. 465-18E

erienced, licensed, hospital administrator change. Would prefer 60 bed hospital ger. 465-19E

HELP WANTED

man wanted as companion to elderly n, and do light housework and plain g for two on farm. 465-20F

heran woman wanted as housekeeper for rothers and to care for mother who is escing. State age and experience. South- inn. 465-21F

etary-receptionist with stenographic ex- ce, college background and interest in work. Desirable position on a fine staff arge ELC church in Minneapolis. State cations. 465-22F

chers wanted for 5th and 6th grades heran Elementary School in Southwest- California. 4 year graduates preferred. graduates with experience acceptable. submit credentials. 465-23F

following teachers needed in south- Oregon grade school: 2nd grade an), 4th grade (woman), 5th grade an), 7th and 8th grade departmental etic teacher (man or woman), and tary physical education (man). Mini- salary is $3,600. 465-24G

dle-aged or elderly man capable of some ter work and a few chores, wanted ound on western Minnesota farm. age and wages expected. 465-25G

heran layman (or pastor) wanted as representative-public relations work for Dak. crippled children's school. Work es personal solicitation, considerable group appearances and preparation of ity material. Salary dependent on pre- training, experience and ability. 465-26G

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Never a Dull Moment

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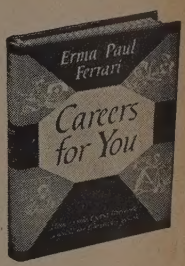

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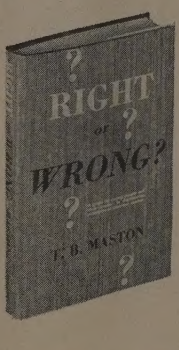

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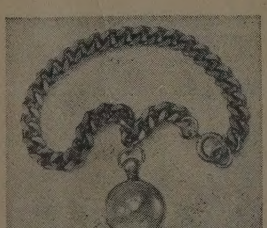

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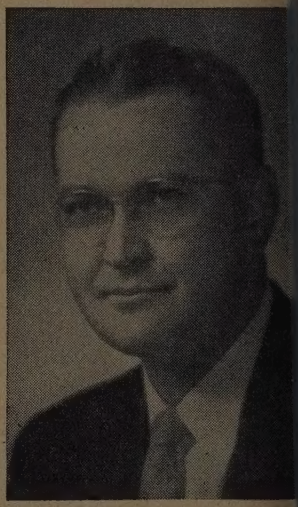

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Youth Director, The Evangelical Lutheran Church

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